226 They pull out the hook often, even though it has no bait. [182] The [439] Caribs have bought from the French cheap pewter plates, which they use to make these fishhooks. They cut them lengthwise into strips, roll them, stretch them out somewhat, and bend them into the shape of a fishhook. They then attach it to finely spun line which is very strong. The Caribs also use our pins which they bend and cover with a worm. [336]

The shark is a large and very greedy fish which devours in a short time any prey it can catch. It evens eats men when they are b[illegible]ng or fall into the sea, as once happened to some Caribs whose canoe capsized. The shark cut them to pieces, and the zeal of other Caribs who quickly came to help could not prevent it. They found only arms and thighs which were still warm and throbbing. To catch this voracious fish the Caribs drag a huge hook behind their pirogue. This hook is baited with a piece of white wood, or some rags, which the shark swallows at the expense of its life. The Caribs eat small sharks but not big ones. They use the skins as files to smooth their [412] oars. [396]

They pierce a small fish with one of the points of an arrow in order to bait a hook with it. [61] The fishhook leader is a small cord which is sticky and which they tie to the fishhook a little way up so that the fish will not break the line. [50, 147] They use a trident, or an arrow with points, which they hurl at crayfish and other fish. [168]

411 They shoot arrows at a target. The young men cut a papaya [526] which is a soft spongy tree, hollow, quite big at the foot, and which stands like a pyramid. They shoot against it and the arrows penetrate without being blunted. This is their archery, which is one their amusements. [225] They use a kind of wadding which is put on the end of their arrows instead of a point to shoot a bird in order to knock it out and take it alive without wounding it. [77, 265] One of their common occupations is to make arrows, or at least tips of them. These are made of green wood and are as long as the hand or longer, are barbed like harpoons, and take the place of iron. [238, 272] There is a kind of reed (bouleoüa) which bears its flower at the top. It is a rod straight as a line which bears feathery branches. When these are removed the stalk is used to make the shaft of the arrow which has the same name as the reed. [90] Manchineel bears a sweet smelling fruit, but it is very poisonous. The Caribs give the tree a blow with their axe, and

415 252 locks which lengthens and presses this basketry so much that by its weight is easily draws out of the flour all of the water which is in it. The Caribs collect the water in a calabash and use it to cook their meats. Only the old Caribs know how to make this device. [356] The ócoícae is a basket loosely woven from oüalloman strips which they make at the same time as the snake-like manioc press used to press their flour. [395] (This basket may have been used to contain the stone weights which would explain its manufacture in conjunction with the manioc press--Editors.)

The camoúcoulou is a calabash made of grass which holds a full bucket of water. [107]

824 The comáti is a tree which the Caribs use by stripping and grating the under bark. They press out the juice which they mix with a little water, in order to dilute it so that it can be used. Then, when their oüalloman is prepared they tie its wooden supports right at the middle in order to make beautiful baskets. Next they varnish this gummy juice on half of it. Immediately after this beautiful black becomes dry they revarnish it again which makes it beautiful, shining, and so durable that unless you scrape it off it does not disappear. [175] Some urucu unmixed with oil is used to redden the oüalloman reeds when they make baskets. [397]

412 The word tachárague is used to refer to many tools. It may be an iron chisel, a cudgel of wood shaped like a wood chisel which they use to stuff oakum into seams, or it may be a kind of poker dipped into pitch to calk the boat. It is also a spindle with which the women spin, or it can be a stick used to pierce the earth for planting tobacco. [113] From the thorn of a palmetto they make a needle, as long as a finger, with which they make thread used for their sashes. This needle is also used in their hairdress. [114]

534 The Caribs cut certain tap roots, scoop them out, and make flutes. [186] They have three flutes arranged and attached together. I have seen two Caribs at a drinking party who decided to play it and danced to its cadence opposite to one another. They did this so well that our own dancers would scarcely excel them. [239]

241 root is pure poison which might kill someone. Even cassava may have the same effect when it is not sufficiently cooked. If manioc water could kill when drunk abundantly, all the Caribs would now be dead, for they eat no fish, meat, or tomali which is not cooked in manioc water. Cassava by itself is so little nourishing that at the beginning when I was among the Caribs, one could not hear me speak two feet away because I was so weak. It is true that I did not eat enough of it. Eaten with sweet potatoes or something else, cassava is sufficient even at sea, provided that the taste of tobacco has not spoiled it. I think it is fortunate that cassava is light on the stomach. [328]

Kiére is the name for manioc [328] Purple manioc is called itachaheu, red manioc is miriti, and black manioc is belêhuera. [330]

412 The grating device of the Caribs is a small plank covered with
252 sharp little inlaid stones. After supper all the women grate only the manioc roots which will be used the following day, because ordinarily they eat only fresh bread. The women wash and then grate the manioc and reduce it to a flour. The Carib women grate each day in order to have stale manioc water which they use the next morning to boil their fish. They also do it so that the water will drain out and the flour will become slightly sour. This sourness takes the place of yeast, and without it cassava would be too sweet, tasteless, and not appetizing. [139]

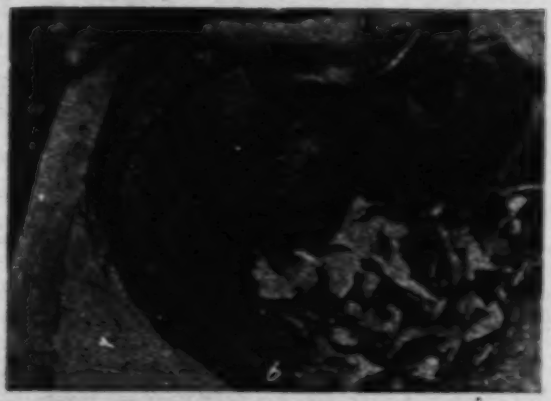
262 The fine flour of manioc is mouchache. The Carib women grate the manioc in the evening, and the one who has finished first puts her head outside and shouts to the others, "Come to press the flour." They all come with their calabashes and gather around the flour and take some in their hands, press it into their calabashes, and then put it back. They go then to another house and so forth, until they have enough of what they need. Back home they put their calabash in some spot in the house and let the manioc water settle for use the next day in cooking. The fine flour settles to the bottom and is hard like wax. They ordinarily crush this into a powder to mix it with other flour in order to improve the cassava. The girls make cassava consisting only of this flour, the bread being no thicker than a cat's tongue. When this is well baked it crunches when eaten and is very appetizing. [224]

Cassava, called márou, is made from pressed manioc flour which is spread out on a warm plate and is as thick as a finger or a thumb.

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

396

396
412



396

c, Working on canoe before heating. A, Hand adz at work on interior of canoe. c, Preparation for heating canoe.

[p. 159-C]

291 against insect bites, but which gave them the appearance, as many
[303] travellers reported, of a boiled crayfish. Later their dress consisted,
for both sexes, of a cord passed around the body, holding a loin-cloth
smaller than a pocket-handkerchief. The men and the young boys
[412] always wore a sharpened knife between the cord and the thigh. Today
the surviving Caribs lack picturesqueness; in contact with the white
[17] and black creoles, they have taken over their clothing. The men
wear trousers and a shirt; the women wear a long dress of a light color,
similar to those in which the negresses dress. Like the latter, their
heads are covered with a madras kerchief. Only the children of both
sexes go about clothed in a short shirt or completely naked. Former-
[304] ly it was the custom, shortly after birth, to deform their heads by
flattening the skulls by means of a small board.

301 The Carib women do not actually seem very coquettish, and
wear few ornaments, though at the time when the roucou was their
only piece of clothing, they did not neglect ornaments; they adorned
themselves with necklaces, and bracelets, and at adolescence they
wove for themselves a kind of legging which they wore around the leg
between the calf and the ankle, and which they never took off. Even
the men adorned themselves, on important occasions, with metal
ornaments called caracoli, which they wore in their ears, nostrils,
lower lips, and on the chest, not to speak of the black stripes which
they sometimes painted on their faces and bodies or the multicolored
plumes with which they adorned themselves.

157 The Caribs are not very expansive and melancholy is the basis
of their character; their faces bear the mark of sadness and disdain.
They are vindictive, and never forget their injuries, and are partic-
ularly formidable when they are under the influence of alcoholic
[273] drinks (1), for which they have a great weakness. Cherishing their

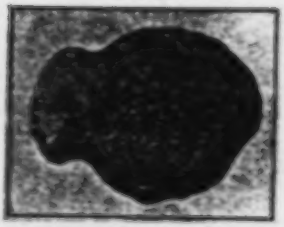
1. Before the Europeans brought alcohol to them, they made themselves a fermented beverage, called ouycou.

independence above all, servitude is distasteful to them and they do
not wish to lose their liberty at any price. /137/ Merciless toward
their enemies, they are kind and generous to their friends and are
462 very cordial in the exercise of hospitality. Of an unconcerned dis-
position, the men spend entire days in doing nothing, asleep in their

10:Neveu-Lemaire--9a K-5 (ca. 1920) 1921 ST13 Callinago
ST13

●4/2
324

6. Stone hatchet attributed to the Caribs



12: Taylor E-5 (ca. 1930-1937)1949
ST13 Callinago ST13

of the words black-listed by Breton as "point mots Sauvages," he himself gives what is probably the parent Carib form under "*coui à boire* couáikeu," phonetically ['kwɪkɛ̃].

Rouse omits to mention two important classes of kitchen utensils: the mortar (ánna), and the manioc trough (batáia), both carved out of single pieces of wood, the latter being just as important to the manioc complex as the stone-chip grater (eše), the basketry squeezer (rukúma) and sifter (híbiše), and the cassava-plate or griddle (butáli).

"Corn, sweetpotatoes, yams, beans, and peppers also were cultivated, the corn being made into bread as among the *Arawak*." Rouse elsewhere mentions corn beer.[28] Corn is and apparently always was of very secondary importance to the Carib, and it seems doubtful whether the Carib ever made much use of bread or beer made from it. Breton has this to say about it:

> After it has grown, that is to say two months after it has been sown, the Savages gather and roast it on the coals, then eat it. The Galibi make from it a fermented drink which is not inferior to beer. The French use it to feed poultry, while some turn it into flour, which they mix with an equal quantity of wheat flour, and make with this a fine bread which tastes quite good.[29]

Breton elsewhere describes at length the making of cassava-beer (uéku), and speaks of a beverage of boiled cassavas in connection with the couvade. On the other hand, the only use made of corn by the modern Dominica Carib is that described in the first sentence of the above quotation from Breton. Botanists usually describe yams (*Dioscorea* spp.) as of Old World origin, but it now seems certain that a species of *Dioscorea trifida*, known to the Carib as kúšu, and formerly much employed by them, was American. Two other food plants, not listed by Rouse but fairly important to the Carib of Breton's day and at the present time, are *Xanthosoma* spp. (uáho) and pumpkin (uauáiama). By "guayba," Rouse presumably means *guava*, Carib: kuiábu.

We are told that hammocks were "made of a network of cotton thread," and that "the weaving of cloth may not have been an original part of Carib culture. The women had wooden spindles for making thread and used belt looms for weaving it. They stretched the warp threads from a stick on one side of the house to a stick on the other; then two women wove in the weft, beating the threads down with a sword shaped stick."[30] Breton, on the other hand, describes the

28 *Handbook*, pp. 551-557.
29 Breton, *op. cit.*, p. 353.
30 *Handbook*, pp. 552, 555.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824[X]

Alphanes sp.
Grigri. — *rókri.*

An unidentified palm of this genus is known from the windward coast of Dominica where it grows at elevations slightly greater than those at which *Acrocomia aculeata* is found. The Dominica grigri may well represent an undescribed species[9].

The Island Caribs put the grigri palm to the same uses as the glou-glou. The trees are chopped down to obtain the edible fruits and nuts.

Specimen citation: 126 (T).

Coccothrinax martinicensis Beccari (?)[10], Webbia 2: 324. 1907.
Latanier. — *alalawi, karáta.*

A rather small fan-palm limited to the lower coastal bluffs and cliffs of Dominica and Martinique. Apparently its constant use by the Indians has caused it to become quite scarce in these isles, although it is said to still occur on the bluffs and cliffs below the village of Vieille Case, and on Pointe Daniel in the southeastern part of the island.

[411]

Bows were formerly made by the Caribs from the wood of latanier. The broad fan-like leaves are used to cover huts and shelters, and are also fashioned into brooms. The septum of the mature petiole is split in two and then is woven, before it becomes dry, into a sort of game basket or sack called *jokwa*. The people of Penville (where there are also a few Caribs) also weave bags or sacks (in which grated manioc is pressed) from this peticlar material.

[342 412]

[285 252]

Specimen citation: no authentic herbarium material collected.

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[9] Although species of this genus have been recorded from Martinique and St. Vincent (on the latter island the palm is still very common), authentic material from Dominica has, until now, been lacking. Nevertheless the grigri of Dominica has been mentioned by such writers as Barrow (7), DuTertre (18), and Oexm (39). Today the Dominican grigri palm is found only in very wild situations. The herbarium material is still insufficient for specific determination.

[10] The herbarium material in hand is not ample for a conclusive determination. However, this is the only species of this genus known from the near vicinity (e. g. Martinique). At the present time other fan palms representing various genera are growing under cultivation near houses in the Carib Reserve, and have probably been introduced via the Botanic Gardens at Roseau.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

X 824
[48]
[291]
[45]

Fig. 8

[252]
● 412]

Fig. 9

Historical ethnobotany in the Antilles. — Fig. 8 – Collecting papayas, *Carica papaya*. — Fig. 9 – Grating roots from the cassava plant, *Manihot esculenta* (Both figures reproduced from Rochefort, 1665).

[Opposite p. 538]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824X

or plantain straw (*Musa*), it is used to calk canoes. When burnt [396] the gum produces a fine black soot, called by the Caribs *kuina*, which was formerly mixed with oil to form a black paint for [386] coloring strands of larouman (*Ischnosiphon arouma*) or for drawing 302] decorative lines on the face or body. The gum serves as a masticatory said to allay shortness of breath, and is also applied to [278] an aching or hollow tooth.

Present day Carib craftsmen fashion their dugout canoes from 396 the straight trunks of the gommier [31]. A selected tree is felled, 824X hollowed and shaped with axe and adze, and then opened — a widening process affected by applying weights (usually stones) within and gentle heat from low fires built along both sides of the trunk. Planks, usually hewn from gommier, are then added to the gunwales thus raising the sides. Cassava troughs and wooden [412] kitchen mortars are constructed from the trunks of smaller gommier trees.

Specimen citation: 653, 2969.

MELIACEAE. Mahogany Family.

824X

Carapa guianensis Aublet, Pl. Guian. 2. Suppl. 32. 1775.
Acajou. — Bois Carapat, Carapate (from the Carib word, *karapa*, meaning « oil »). — *kudko*.

A large tree reported in the Lesser Antilles from Guadeloupe to Trinidad and also native to tropical South America. According to Williams and Cheesman (67) the reddish wood is suitable for general construction purposes and the oil from the seeds is useful

[31] In the time of Breton and Labat such dugouts were sometimes constructed from a tree known as red cedar (acajou rouge). Breton (7) writes: « The French call it acajou rouge... shingles are made of it to cover the houses... the savages make their canoes of it, and joiners what they please. Moreover it smells very good; its seed might well be used to make oil ». Unfortunately at least two species in Dominica are known today as acajou, and each possesses a fragrant wood. Only one of these, *Cedrela odorata* L., goes under the Creole name of acajou rouge. Although the characteristics of acajou rouge fulfill somewhat Father Breton's description, the other acajou, *Carapa guianensis*, is the only tree known to the Caribs of the Reserve under this name. Furthermore, the seeds of *Carapa guianensis* were formerly utilised [314] by Caribs in making carapa oil; the samara-like ones of *Cedrela* scarcely fulfill Breton's description.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

X 824
[412
252
291]
[415
231]

Fig. 29

Fig. 30

[253]

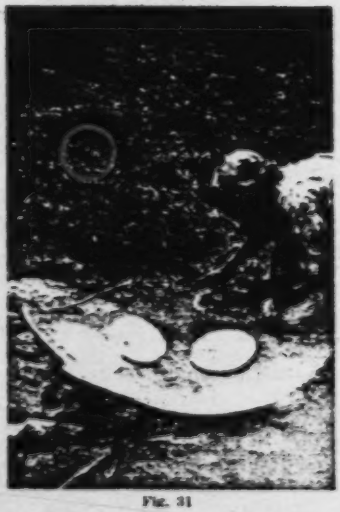

Fig. 31

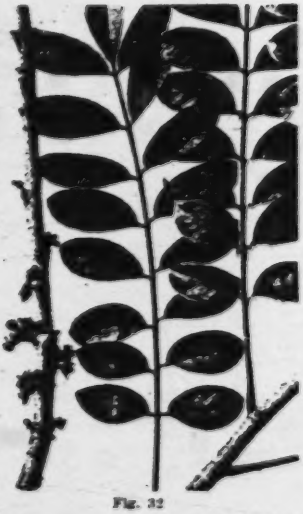

Fig. 32

Dominica Carib plants. — Fig. 29 – A kitchen mortar and pestle in use at Salybia. The mortar is gommier and the pestle is made of bois d'inde (*Pimenta*). — Fig. 30 – A trough or "canoe" made of gommier wood for holding grated cassava roots (*Manihot*). — Fig. 31 – Making cassava cakes on a griddle. — Fig. 32 – Flowering twigs and foliage of the mombin, *Spondias mombin*, a tree supplying an edible, date-sized, acid fruit utilized in several ways by the Island Carib.

[Opposite p. 579]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824^X

This tree is a ubiquitous pantropical strand species.

Rope and twine are made from the fibrous bark which is sometimes used in calking [41] dugouts. [283 378]

Specimen citation: 20 (T), 3381.

Sida spp.

Balié, Balié savane.

Several species (*S. carpinifolia* L. f., *S. cordifolia* L., *S. rhombifolia* L., etc.) of this weedy, semi-woody tropical genus grow commonly along roadsides or in waste places in Dominica.

Crude brooms are made by binding together a number of uprooted plants of balié. With the stiff roots of these the Carib sweeps either his red clay yard or the floor of his house. [412]

Specimen citation: 545, 546, 547, 548, 3373.

Urena spp.

Maho (also spelled mahot, mahoe, or mahaut) Cousin. — *matérebe.*

Two shrubby, weedy species of this genus (*U. sinuata* L., and *U. lobata* L.) are found in waste places throughout the tropical regions of the world.

The Carib does not distinguish between these two species but calls them both maho cousin. The expressed juice of the pounded bark is taken as a cure for dysentery. The whole plant is brewed to make a tea used against cough. [278]

Specimen citation: 1 (T), 2927.

BOMBACACEAE. Silk-Cotton Tree Family.

Ceiba pentandra (Linnaeus) Gaertner, Fr. & Sem. 2: 244. 1791.

Eriodendron anfractuosum DeCandolle, Prodr. 1: 479. 1824.

Ceiba caribaea A. Chevalier, Rev. Bot. Appl. 17: 188, 266. 1937.

Kapok, Silk Cotton Tree. — Fromager. — *kumáka.*

This giant buttressed species is a conspicuous tree of the American tropics. In Dominica fromager grows as scattered indi-

[41] When so used it is mixed with gomme (« gum elemi », *Dacryodes excelsa*) boiled in shark oil.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824*

A rather small tree of the West Indies and continental tropical America. In Dominica it occurs at lower and middle elevations.

The light-yellow flecked wood of this species has a characteristic odor of curry powder. West Indian swizzle-sticks are generally made from the whorled twigs of this tree, and although such utensils are more popularly known as necessary accessories in the mixing of rum punches, they also have other domestic uses.

The Caribs of Dominica employ swizzle-sticks in the mixing of such daily necessities as chocolate beverages, calalou soup, and cassereep or tumali sauce. [412]

Specimen citation : 109 (T).

STERCULIACEAE. Cocoa-Tree Family.

Sterculia caribaea R. Brown in Benn. Pl. Jav. Rar. 228. 1844.
Mahot (also spelled maho, mahoe, or mahaut) Cochon.

A familiar tree in Dominica at middle elevations, this species is found also in Jamaica, and in the Lesser Antilles from Guadeloupe to Trinidad and the Guianas.

Planks split (not sawn) from the very light timber are used by the Island Caribs to build up the sides of cheaply constructed dugouts (gommier is used in the better canoes). An inferior rope is made from the fibrous bark for rough and ready use, tying cattle, etc. The same fiber, mixed with gomme (« gum elemi », *Dacryodes excelsa*), boiled in shark oil, is employed in calking dugouts. [396 283]

Specimen citation : 541, 3462.

Theobroma cacao Linnaeus, Sp. Pl. 782. 1753.
Cacao, Cocoa-Tree. — *kábu*.

Cacao, a native of continental tropical America, is widely cultivated in the world's tropics. In Dominica the species is commonly grown as a commercial crop in the sheltered river valleys and moist ravines.

The seeds (known as « nibs »), first roasted, shelled, and pounded in a wooden mortar are then emulsified by the Caribs in boiling water (milk is hardly used !) as a breakfast food. Formerly piment [252 262]